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WEEKLY REVIEW.

—The number and character of the letters which continue to come addressed to the now sainted Mr. Bowen constitute a suggestive commentary upon his life and work. His heart was open to all. His advice was sought by many. Who can measure the results of the unobtrusive work and the stainless life of George Bowen? After all it is *character* that has weight.

—A letter from Dr. J. M. Thoburn just at hand emphasizes the danger to national as well as church life which great cities offer. He says: "The big cities of the world are more and more becoming the dominating powers of the world. The problem here reappears in Bombay and Calcutta." This is beyond question. And the reason for grave apprehension lies in the fact that great cities are notoriously wicked. Facilities for unrighteousness multiply with the multiplication of people, and the massing of wealth. Vice becomes easy. Abject poverty cannot live in the shadow of wanton luxury without envy. Wealth in the hands of unscrupulous men will be used to further personal ends at any cost of honor or righteousness In the mad struggle for bread and fortune characteristic of all city life, conscience is too often bartered for money or place. There is not a great city in any civilized country to-day that is not confronted by the same perils which vexed the nations of the past and hastened their overthrow. Socialism is but the modern form of the conflict between selfish luxury and grinding poverty which upset the plans of Roman nobles, and tore Greece into factions. The preservation or loss of power in any nation will be decided by the character of its cities.

—Yet *sin* in some form is at the root of all these perils, and no antidote for sin is known but the Gospel of Christ. Nothing but the Gospel can conquer covetousness. No less power can put out the fires of lust than the power of Christ. Nations may legislate. Kings may organize police force. Sleepless vigilance may seek the execution of wise laws; but the root of the matter is an evil heart, and this is beyond the power of statute laws, or police regulations. If the Gospel in all its saving and transforming power cannot be brought to bear upon the masses of our cities, we are doomed. We hail with joy the increasing attention being given to this phase of the work of the church. Private individuals in the cities of England and America are coming to the front with large gifts of money to found extensive city missions, which, if wisely carried on, will do more to elevate the standard of morality than any legislation. We need to pray the Lord of the Harvest to send labourers into this harvest.

—The civilized world is breathing more easily since the news has come that Stanley has discovered Emin Bey. It has taken heroism, energy and no small sum of money to fit out the expedition and carry its work to a successful termination. One man was lost, and the world became anxious. Government was interested, money came in no stinted amounts. Men offered themselves. Perils of climate were discounted in the hope of reaching Emin Bey. Lives have been given to the project, and money poured out like water. Although not wishing to do other than praise this heroism, sympathy and liberality, one given to praying, "Thy kingdom come" can but wish that the millions who are lost to God in that Dark Continent might appeal as strongly for help and deliverance from their debasing and dehumanizing idolatries, as did the real or fancied difficulties of Emin Bey.

—The subject of the Pope's Jubilee has become a trifle stale, but one thought about it ought to impress all Protestants, viz.: the evident attempt to turn all Catholic minds to the matter of regaining the temporal power of the Pope. He was particularly flattered at receiving presents from the two greatest Protestant nations in the world—England and America,—as he interpreted their action as an index of a change of feeling about his prerogatives as a temporal ruler. It is not easy to defend the action of these governments in the matter. The course taken has grieved many loyal citizens.

However we predict that the urbane Leo need make no extensive plans in regard to ruling his temporal dependencies. With the government of Italy keeping him in close confinement, with France feeling the throbbing of national freedom, and the quiet power of Protestant missions; with Bismarck in Germany, Queen Victoria in England and the government of the United States in the hands of a free, Protestant people, no such thing as temporal power will be again placed in the hands of the infallible man.

—Axel Gustafson, the author of the remarkable book, "The Foundation of Death" has been giving a series of telling lectures in Exeter Hall on "The Drink Problem." A report of the first lecture has probably reached our readers. He is probably the best informed man upon every aspect of this vexing question, in the world. His life has been devoted to patient, scientific investigation of the whole subject. As a consequence, when he speaks, he says something. One part of his speech especially deserves the candid consideration of all Christian workers:—

But the most appalling factor in the entire problem is that of alcoholic heredity, for, if anything is proven regarding heredity, it is proven that alcoholic degeneration descends through the second and third, yes the fourth generation. And thus we find that by means of this poison the spiritual and mental growth of the race is almost stopped, while the physical powers are stunted and weakened and impaired; and hence as the years roll on we get moral and spiritual inertia in increasing ratio; more and more of mental impotence and insanity; more and more of will-less creatures ready to fall victims to all kinds of temptations and allurements—thus furnishing a steadily-growing class of criminals and defectives. Such tendencies of body and mind every parent who drinks *may*, and in, alas! many cases, does bequeath to his helpless progeny. Surely if there is anything that ought to appeal to even an ordinary true and honest being it is this fearful truth; surely it ought to be enough to make him decide that 'whatever else I may do, I will abstain for the sake of my children.'

—The damaging reports brought from the self-supporting mission work of Bishop Taylor in Africa, by J. C. Waller and wife are in full possession of the Christian public. His testimony is to be taken for what it is worth. He found no fault with the treatment he received from Bishop Taylor himself; but brings bitter complaints against Mr. Critchlow, who went to Africa to set up the steamboat, Annie Taylor.

Supposing all his reports of starvation, sickness, and mismanagement are true, what do they prove? That mission work in Africa impracticable? By no means. Hardships are to be expected in that work. But, if proven true, these reports do bear heavily against the self-supporting scheme now being tried. It is too expensive. 43 per cent of the 72 adult missionaries who have gone to Africa in this work have returned to America, without doing any mission work worth the mention. The traveling expenses of these out-going and returning workers has amounted to more than has been paid for similar expenses in any regular mission of the church; and all this has been paid within four years. The workers in the field have been supported by funds from America so far, as real self-support is in the future yet, in the very nature of the case.

Then it is too expensive in life and suffering. Women and children who have never learned to make tents or write books are exposed to the deadly climate without proper food, shelter or clothing. With no grammars of the many languages and dialects, years of unwearied effort must be spent before the vernaculars can be so mastered as to give the workers access to the natives, that "every man may hear in his own tongue, the wonderful works of God." As a colonizing scheme, Bishop Taylor's work may succeed. But for purely missionary ends, success seems distant. Meanwhile no one prays more fervently for wise counsels to prevail in relation to this great effort, and for the unction of the Holy Ghost upon all workers in that field, than we. May God have His way, only so that the heathen be given to Christ for an inheritance.

ATLA DIGITIZED BY

—As a new-comer to the great city of Bombay the writer cannot but be struck by the flagrant violation of the holy Sabbath by the European population. Yet what seems doubly harmful is that the Municipality should consent to employ Sunday labour in repairing pavements and kindred work. Do those in authority think God will hold them guiltless, though they attend worship in His sanctuary on the Sabbath day, if those in their employ are breaking the commandment "Remember the Sabbath day to keep it holy," and this not only with their consent, but by their order? Let them not so judge our God.

—ATTENTION is already being turned to Lord Lansdowne, the successor of Lord Dufferin. Let us hope that amid all the wondering as to what he will do for India morally, what will be his attitude toward the native states, and all the commercial interests of this increasingly important empire, there may be much earnest prayer that God who holdeth the hearts of kings and rulers in His hands, may so possess and guide him that he may be divinely used in extending the kingdom of Christ among us.—"I Tim. 2: 1—4."

—THE recent speech by the Great German Chancellor before the Reichstag seems, on first reading, indicative of peace all along the lines. But why was the enormous augmentation of war forces made? A force greater than that at the disposal of the British Secretary for War ordered raised at once, in addition to a well-equipped and strongly-manned standing army! This has not a sufficiently pacific look to satisfy the incredulous.

—The *Morning Post* of Allahabad says:—

"We understand that the Catholic Bishops in this country have each received a letter from His Holiness the Pope, exhorting them to redouble their zeal for spreading the Gospel in India. Special emphasis is laid on the necessity of active work in the communication which also conveys the Holy Father's thanks for the address of congratulation sent by the Bishops to His Holiness on the occasion of his Jubilee."

If Protestants were fully awake, there would not only be a double zeal for spreading the true gospel of Christ, but also far greater faithfulness in warning the world at large as to what God's word says about Antichrist.

—Is a drunken man responsible, is a very plain question to everybody, but from two exactly opposite views. Some think it is very plain that the man is not responsible, because he has lost control of himself. Others think that the man is responsible, because that he knowingly and willingly entered into that state of inebriation, and hence he must bear all the consequences of his actions and words while thus intoxicated. The latter view is rapidly gaining ground, both in the public mind and in the Courts of Law. The following recent decision of Mr. Crawley-Boevey, at the Fort Police Court, expresses the view which civilized law must universally take of crimes which spring from the use of strong drink:—

The Magistrate, addressing the accused, said: Well, Lynch, whether you were under the influence of liquor or not does not make much difference in this case. You are responsible for your acts. If you voluntarily become intoxicated and commit a serious offence, you are quite as responsible as if you were not intoxicated. In the eyes of the law the present case is a very serious one, and I think you are very lucky that the injuries you caused were not more serious. The sentence of the court is that you are to be rigorously imprisoned for six months.

—CHEERING news comes from Rev. F D. Newhouse, Allahabad. He writes of having received fourteen members into full connection on Sunday, the 19th of February, and seeing gratifying indications of spiritual life in the church he serves.

—A CORRESPONDENT informs us that a very impressive Memorial Service was conducted in the Methodist Episcopal Church at Nagpore on Sunday morning, February 19th, by Rev. A. G. Fraser, D. D., who, in the course of his eloquent sermon on Rev. 22: 3, 4, dwelt with great power on the remarkable triumph of grace in the character and career of the late Mr. Bowen, whom he had intimately known for many years. The same correspondent speaks of the auspicious beginning of the ministry of the Rev. W. H. Hollister, lately appointed to Nagpore. From other sources, also, we hear of the wise and vigorous manner in which Mr. Hollister is taking hold of the work of his new sphere. The church is much encouraged and is girding itself for advanced effort, hoping to settle the question of a parsonage straightway.

—IT has been decided by the M. E. ministers of the city to hold a series of special services in each of the English churches beginning at Mazagon, Monday evening, March 5th, at 7.30. It is believed that much of the influence of the remarkable services held by the Rev. Mr. Grubb, still remains. And it is hoped that, by God's blessing, the good work conducted by him may be continued. The hearty sympathy and assistance of all Christian workers in the city are earnestly desired. Come if possible, and pray that God may awaken many sinners, and lead many to a saving knowledge of His grace.

—IF it were not that our friends of the *Liberal and New Dispensation* are so divided among themselves, there would be some point to the curious article in the last issue on "Orthodoxy—Its Lamentations and Final Triumph." The article represents orthodoxy as saying:—

"But these marks of dirt and dust which people see on my body, are the dirt and dust of superstition and error which misguided men of all ages have thrown at me—yea, they threw me into the very mire of death, wherein I laid down for many centuries. The wounds which you see on my body and the blood which is running therefrom have been caused by many young and able bodied men who have been tormenting and torturing me these five or six hundred years. My ugly and uncouth figure they hated exceedingly and I was an unclean thing in their sight."

Then the mother of orthodoxy (just who, or where she is, is not said) takes pity:—

"She spake and, as she spake, milk and honey flew from her lips. She said 'Rest assured that thy Lord shall not cast thee away for ever Though He may cause grief for a while, yet He will have compassion in the end. I have seen thy misery and wretchedness and how they all oppressed and tormented thee; thy tears and thy sighs I have watched with love and sympathy; now the days of thy sorrow are numbered. I send my New Dispensation in the nineteenth century and it shall be as thy dutiful son; it shall wash thy body clean of the dirt and dust with which loathsome superstition has polluted thee; he shall pour oil on thy wounds which the ruthless hand of rationalism has caused on thy body and heal them. Thou shalt be as his mother and he shall be as thy son; all thy tears he shall wipe off from thy eyes; numberless men and women shall again seek thee, and thy kingdom shall once more be established here below.' Then the Lord blessed Orthodoxy and breathed His spirit on her and immediately her lost vigor, strength, beauty and grace returned to her a hundred-fold and she became very handsome to behold."

We are impressed that orthodoxy does not realize how greatly it is indebted to the New Dispensation.

—THE programme of discussions at the Missionary Conference to be held in London in June next, promises a profitable occasion. Such topics as "*The Place of Education in Missionary Work*," "*The Training and Support of Native Workers*," "*Medical Missions*," "*Union and Co-operation in Mission Work*," and "*Woman's Work in the Mission Field*," are of live interest. Request is made that the ten days of the session (June 9 to 19th) be observed as "a season of special prayer for the Divine blessing upon the deliberations of the Council, and upon the great work of missions."

—MR. MOODY is having great success in his meetings in St. Louis. The fact that his sermons, while almost wholly biblical, are yet new and fresh, furnishes a hint to all Bible students of the exhaustless treasures of truth contained in the Book. And the success which follows his plain, pungent expositions of Scripture are proof that the Word is still "quick and powerful."

—EXETER HALL has been already engaged for the approaching Pan-Presbyterian Council in London. The date is fixed from June 26th to July 3rd, "and the programme for the several sessions has been substantially arranged." It is expected that the question of Woman's Work in the Church will be carefully considered. The issue of the discussion will be awaited with interest.

—ATTENTION is asked to the stirring communication from Dr. Badley in another column, in regard to the shameful procession of naked fakirs at a mela in North India recently. Neutrality in religion on the part of Government, does not call for neutrality in matters of such shocking indecency. The right of the individual to exercise the peculiar services of his religion ought to stop where the rights of society begin. It is to be hoped that the Magistrate who led this disgraceful procession, will have such a storm brought about his ears, as will cause him to shrink from a repetition of his inexcusable conduct.

NOTICES OF BOOKS, REPORTS, ETC.

THE February number of the *Missionary Review of the World* has reached our table. The fact that such a publication should be attempted is significant of the widespread interest now taken in all phases of missionary work. The *Review*, in the hands of such able editors as Dr. Sherwood and Dr. Pierson, will exert a powerful influence for mission work in all churches and all lands.

"The *Missionary Review of the World* contains eight distinct Departments, viz.: I. The Literature of Missions. II. Organized Mis-

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sionary Work. III. Correspondence and General Intelligence. IV. International Department. V. Progress and Results of Missionary Work: Monthly Bulletin VI. Monthly Concert Service. VII. Statistics of the World's Missions. VIII. Editorial Notes on Current Topics. One can see at a glance that a Review, ably conducted on so broad and comprehensive a plan as is here outlined, with the co-operation of scores of the best informed and most devoted friends of missions all over the world, is a desideratum, and commends itself to pastors and Christian workers, and all who work for the coming of Christ's kingdom. Nothing like it has ever before been undertaken.

The High Literary Character of the Review. Besides the fullest view of the facts and doings of missions throughout the world, each number contains 6 or 8 Review Missionary articles of the highest interest—the February number contains a masterly paper on Japan by Prof. Knox, of the College at Tokio; an intensely interesting Biography of Africa's Martyr Bishop—Hannington—by Dr Pierson; a valuable article on the Evangelical Alliance's recent grand Conference at Washington, and another on the Crisis of our Country; "The Progress of Islam," and a remarkable paper on American Missionaries in China by our Resident Minister there.

This Review is unsectarian, independent, and world-wide in its scope. It presents the facts and results and operations of missions *all over the world.* It has editorial correspondents at every great centre and gives the latest information from every field. It make a specialty of statistics, and aims to give, classified and tabulated, the *entire missionary statistics of the world* from authentic sources, which will be invaluable to every pastor and friend of missions. "It is the grandest and most inspiring of all missionary publications," says *The Christian at Work.*

Published by Funk & Wagnalls, 18 and 20 Astor Place, New York. $2 00 per year; 25 cents per single number".

THE Annual Report of the Bombay Branch of the Christian Vernacular Education Society for 1887, is most admirably gotten up. The taste displayed in arrangement of matter and choice of type is certainly creditable to the Orphanage Press, Poona. We gather a few items: over 100 students in its two Training Institutions at Ahmednuggur and Dindigul respectively: 7,500 scholars in its Day Schools, 12,545,970 copies of different publications have been issued since the commencement of its work in 1858.

THE Report of the work of the London Missionary Society at Benares for 1887 gives an account of a prosperous year. 1,257 are reported as under instruction in churches and schools during the year. A good showing toward self-support on the part of the native church. The statements of the Report concerning the value of English Education seem rather strong. The large force of Zenana workers are doing efficient work.

WE are in receipt of a neatly printed copy of the Minutes of the Kumaon District, Conference (North India). If the Editor were better acquainted with Hindi, he might venture some comments.

"THE 49th Report of the Wesleyan Mission in the Mysore Province for the year 1887" is before us. The record of the year shows steady gains in the use of regular methods. A total English membership of 146 is reported, this being a net gain of 28 over last year. The native membership numbers 844, being a net gain of 69. The Tamil work in Bangalore is the strongest numerically, having 171 members. The work is well manned, and has a bright future.

WE acknowledge with thanks the receipt of the following: The Annual Report of the Neyoor Mission District, South Travancore. L. M. Society for 1887. The *Indian Railway and Travelers' Guide* for February, published at the *Bombay Gazette* Press The *Literary Album,* and the *Bombay Educational Record,* for February, contain much valuable matter.

EDITORIAL NOTICE.

Address all correspondence, which must in every case be authenticated, to THE EDITOR, GRANT ROAD, BOMBAY. *Exchanges will please note this address.*

Business communications to be sent to THE MANAGER, BOMBAY GUARDIAN, TWO TANKS, BOMBAY.

The Bombay Guardian.

SATURDAY, MARCH 3, 1888.

HOMILIES FOR THE TIMES.—XXXV.*

When the son of Man cometh shall he find faith on the earth?—Luke XVIII. 9.

To what extent is our modern missionary work the expression of a simple, pure and lofty faith? Does the work so embody and make manifest faith that the world is at a loss to find any other solution of the facts than this,—that Christians are mightily helped of God? Are men constrained to say in view of our missionary successes. This is the finger of God? Are the triumphs of evangelists so inexplicable on all ordinary principles, that men are forced to recognize the risen Christ marshalling his people the way to victory?

There are some things in the condition of the world and the circumstances of the church that make it more difficult to give a full demonstration of this faith than was once the case, more easy for the world to find a specious explanation of the facts.

The things that help to accredit a man and gain for him the attention of others, are wealth, position, learning, eloquence, an honorable nationality, etc. The first messengers of the Gospel were furnished with no such credentials. They did not go forth from a highly cultivated nation to uncultivated races; from a mighty people to others that were weak. They did not dazzle the eyes of men with wealth; and what learning they had was not of a sort to commeny them to the notice of those whom thee addressed. They were Jews; nay, they were Galileans, looked down upon by the Jews themselves; wherever they came the great body of the Jewish residents came forth to testify that these preachers were disowned and excommunicated by their own people They declared the Gospel among those who were filled with a sense of their own national superiority to others, in culture and power. If they were injured, there was no earthly power to take up their cause. They could not hold out the assurance of any advantages that men naturally appreciate. On the contrary, it was sufficiently evident that whoever became a disciple of Jesus, did so, at the peril of his position, property, liberty and life. They carried on their work in the face of all conceivable disadvantages and difficulties, they had to make their way against the maximum of prejudice, pride and self-interest. And when they did make their way, it was evident that a divine power accompanied them; it was manifest that their triumphs were the triumphs of faith; 'they believed and therefore spoke' words so unwelcome, words so dangerous.

But now, the Gospel is sent forth from lands called Christian, where no other religion is acknowledged, and lands which at the same time have a paramount influence in the world. Christian nations dominate the world, with their commerce, their armies, their navies, their culture, their wisdom, their marvellous inventions. Missionaries can scarcely go any where in this world, where the prestige of European power and civilization has not preceded them. The missionary is first and foremost the representative of a mighty state,, a marvellously wise people. This is the first thing that men learn about him. He is not a solitary, unprotected being, dependent absolutely upon divine help for preservation; he is nationally connected with all that is formidable and imposing in Government and influence. With him come the press, the steam-engine, the electric telegraph, photography vaccination, chloroform, &c., &c. They among whom he takes up his abode are made painfully conscious of their grievous inferiority in respect to these matters, they are made to feel that they must become learners, and put themselves under the tutelage of this superior race.

Well, but all this is helpful to the missionary, you will say. Is it helpful to the exhibition of his faith? Help here is what he wants. His own great need is that men should recognise him as an ambassador from God, and perceive that God is with him bearing testimony to him. Are men constrained to recognize this? Will they not naturally ascribe the missionary's success mainly to the fact that he belongs to the dominant race and participates in the prestige that belongs to European supremacy? Instead of accrediting a crucified and risen Christ with the power that draws, and converts, will they not attribute it to the secular gloryof the people to whom the missionary belongs?

The powers to persecute has been to a great extent taken from the nations. The missionary runs comparatively little risk of being imprisoned or killed. A man's position in Society is not materially affected by his becoming a preacher of the Gospel; not for the worse, at all events. Now the faith of the primitive disciples vindicated itself in the way in which they endured the most violent persecution The disciple had to take up his cross and follow Jesus, and his life-march was like the progress to a place of execution.

Our Missionary Societies are in many respects an admirable means of utilizing and directing the contributions of the churches

* Reprinted from the *Guardian* of April 11th, 1868.

ASIA'S CHRISTIAN HERITAGE

and carrying out the great work of universal evangelization. But while we admire the systemization, is there not reason to apprehend that it is unfavourable to the *exhibition* of faith? Granted that it does not really interfere with the exercise of a genuine Christian faith, does it not in some degree hinder the manifestation of that faith to the consciences of men?

Then again, we are obliged to accommodate ourselves in some degree to the prejudices of those we wish to influence. They are desirous of obtaining for their children the advantages of European culture; they will commit them to us, if we give them a secular education fitted to help them on in the world, not mixing with it too much of Biblical instruction. There may be a high degree of faith on the part of those who purchase in this way the liberty of making known Christ to the rising generation; but is not this faith hidden in a great measure from those whom they spend so many hours in teaching the lore of this world?

But really, do not the various particulars mentioned have an influence upon ourselves? Are we not conscions of a tendency to glide into the belief that Christ's work is to be advanced in modern times by connecting it in these several ways, with the world's great work? That in the place of the marked and singular interpositions of the risen and ascended Saviour, there are for the church of the latter days simply the providential facilities that belong in common to all that accept them? If we let ourselves glide into such a conviction, there will be manifestly great loss as regards a demonstrated faith. We may recognize these gifts of the age, as from God; but others cannot possibly recognize them as in any sense God's seal upon our work.

INTERNATIONAL BIBLE STUDY.

By Rev. J. E. Scott, Ph. D.

First Quarter. Lesson V.

Sunday, March 11.

Matt. xxi: 1—17.

Christ Entering Jerusalem.

I. Introductory.

1. Golden Text:—Blessed be he that cometh in the name of the Lord.

2. Parallel Narrative. Mark xi: 1—11 Luke xix: 28-48. John xii: 12—19.

3. Home Readings.

M. The Son Rejected...Matt. 21: 33-46.
T. An unprofitable Vineyard...Isa. 5: 1-7.
W. God's message rejected...Jer. 25: 1-11.
Th. Treatment of the Prophets...Acts 7: 51-60.
F. Rejection of Christ's Teaching...Luke 4: 23-30.
S. The Gospel rejected by the Jews...Acts 13: 38-47.
S. The Son slain...John 19: 12-22.

4. Memory verses: 6—11 inclusive.

II. Historical.

Our Lord was on his way from Jericho to Jerusalem to attend the Passover. In the way he met two blind men and, upon the profession of their faith, graciously healed them. Drawing near to Bethphage, in the vicinity of the Mount of Olives, he sent two of his disciples on ahead to procure for him "a colt, the foal of an ass" that he might thus in a symbolic way make his public and triumphal entry into Jerusalem. Having mounted the beast, which had been gladly given by the owner, he proceeded into the city amid the glad shouts of the multitudes which attended him. In the exuberance of their joy the people spread their garments in the way and cut down palm branches to signify his victorious and peaceful character and strewed them in the way Such was the enthusiasm of his attendants that all the city of Jerusalem was moved. But Jesus proceeded immediately to the temple, and after having cleansed it of its buyers and sellers and money-changers and expressing his indignation at the defilement of "the house of prayer," he healed many blind and lame who came to him. The effect of all this was two-fold. In the first place the enthusiasm of his friends was increased, even little children joining in the glad cry—"Hosanna to the son of David!" And in the second place the chief-priests and scribes were "sore displeased," and more and more resolved that he must be put to death in order to maintain their places at the head of the Jewish hierarchy and save their corrupt teachings and hypocritical conduct from complete exposure.

"From John (xii, 1) we learn that Jesus came to Bethany six days before the Passover. According to Leviticus (xxiii, 5) the Passover properly commenced in the coming of the fourteenth day of the first month, Nisan; that is, according to Jewish reckoning, with the coming which was in the fourteenth day. But in popular language the day before the Paschal Supper came very naturally to be reckoned as the begining or first day of the festival. Hence, counting backward and excluding the fourteenth day, the sixth day, or the day of the arrival at Bethany, was the 8th of Nisan. This was our Friday, provided that our Lord was crucified in the year 783 of the City of Rome for the 14th of Nisan fell in that year on Thursday." (Nast.).

"On the following Sunday, early in the morning, the festal company set out from Bethany and from the tents, and assumed the form of a triumphant procession." (Lange.).

III. Exegetical.

1. *When they drew nigh unto Jerusalem.*—Jerusalem is about 17 miles from Jericho and the way leads through a dreary wilderness. Jesus and his disciples, with a miscellaneous company going up to the feast, had walked it in one day as far as Bethphage. *And were come to Bethphage.*—Bethphage means literally *house of figs.* It lay on the southern side of the Mount of Olives, just out of sight of the city of Jerusalem. It was directly in their way to the city. *Mount of Olives* It lies east of the city and is separated from it by the valley of the Dedorn. Its elevation is about 2,556 ft. above the sea and 416 ft. above the valley. It was over this ridge that our Lord passed in making his entry to the city. Some of the most memorable events in the life of our Lord took place upon the Mount of Olives. Olive trees still grow upon its sides. *Two diciples.*—We are not informed which ones.

2. *Go into the village over against you.*—Bethphage. The singular order given to the disciples was occasioned by the Messianic significance of the whole event. Zech. ix: 9 and Psa. cxviii: 26 were being literally fulfilled. *An ass tied, and a colt with her.*—An *ass* was the symool of peace in contrast with the horse used in war. He rode upon the *colt* "*whereon never man sat,*" thus symbolizing his royal dignity.

3 *The Lord hath need of her.—Kurios*—Lord—may mean Jehovah thus implying that she was needed in the service of God—or it may simply emphasize the Royal dignity of Jesus as Messiah.

5 *Tell ye the daughter of Sion.* (Zion,) See Isa lxii: 11 and Zechariah ix: 9 "Daughter of Zion" is a Hebraism for inhabitants of Jerusalem.

8. The *very great multitudes* consisted of those who came up from Jericho with him and of those who came out to meet him; *spread their garments*—their outer clothing; *cut down branches*—John says "took branches of palm trees"—the symbols of peace and victory. (See Lev. xxiii: 40; Rev. vii: 9.)

9. *Hosanna to the son of David.*—Hosanna is of Hebrew extraction and means *save now* and is here used as a joyous acclamation. The cry of the multitude is taken from Psa. cxviii: 25, 26 and is a shout of triumph

10. *Who is this?*—The attention of "all the city" was turned towards the King of the Jews. But, as is more fully detailed in the parallel passage, the Pharisees were enraged.

11 *This is Jesus the prophet.*—He had become now widely known.

12 *Jesus went into the temple of God.*—His first thought was after the purity of his people. He was not carried away by the joyous excitement but Luke says, (xix: 41), that "when he beheld the city he wept over it." He then went into the court of the Gentiles and drove out those mercenary worldlings who under the sanction of the Sanhedrim made a *bázár* of the house of God The dealers in animals, doves, oils, wines, &c., were ruthlessly and firstly driven out, and the tables of those who, much to their own profit, exchanged the foreign money into tribute money were overturned and they were all rebuked as having changed the place into "a den of thieves." (13) (Jer. vii: 6)

14. *The blind and the lame came to him.*—He continued his beneficent work of healing even within the precincts of the temple.

15. *The children crying in the Temple.*—The praise of little children was more than the proud Pharisees could brook. They were "sore displeased" through envy and pride, they became more determined to seek his life. The "wonderful things" which they saw—the cleansing and the healing—together with hearing the artless praise of childhood, led them to ask, perhaps in contempt, "hearest thou what these say?"

16. Our Lord silences them by replying from Psa. viii, 3 that even the weakest things in this world—"babes and sucklings" could "still the enemy and the avenger."

IV. Doctrinal.

1. There is interblended in this narative in a most realistic manner the divinity and humanity of our Lord. Nothing could be more human than that 17 mile walk from Jericho to Jerusalem, or his riding upon the ass's colt. Nor could ought less than divinity be seen in other feature. He gives particular information and direction to the

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disciples in sending for the ass. He receives the homage of the multitude. He with more than human authority cleanses the temple and exerts omnipotence in healing the lame and blind.

2. Nothing could be further from the truth than the view that Christ's public entry into Jerusalem was a last attempt to found a Messianic-political Kingdom. His whole life emphasized his assertion that "My kingdom is not of this world." There was nothing of a political character about his entry into Jerusalem The Government took no notice of it as such. Jesus' subsequent actions showed that he attached to it no such significance. It was merely a joyous Palm Sunday with a spiritual outlook toward the triumph of a Kingdom that shall have no end.

3. Our Lord appreciates the love and praise of his sincere followers. He allowed himself to be carried into Jerusalem in triumph amid the plaudits of the happy multitudes. He was particularly pleased with the praise of children. How near to us in his nature is our Lord. We realize that he will listen to us and abide with us.

V. Homiletical.

1. The festal procession of the Prince of Peace. (1) Scriptural representations: the blessing of Jacob, Solomon's rule, the word of Zechariah. (2) Under what sign he appears: the animal of peace, the palm of peace, the people of peace. (3) What peace he brings: peace of the heart with God, place of fellowship with brethren, peace of reconciliation with the existing order of things.

2. How we should receive the Lord at His entrance: (1) with devotion of heart, in trust and obedience; (2), with the praise of lips; (3), with festive offerings of our substance.

3. The Lord cleanses His temple; (1), the Church; (2), the hearts of his people. (Lange.) This cleansing reminds us (1), of the holiness which the temple had in Christ's eyes; (2), of the guilt of all those who desecrate God's house and day: and (3), of our duty to do all we can to maintain their sanctity. (Heubner.) The temple was profaned and abased when it was turned into a market-place but it was graced and honored when it was made a hospital.—(Matthew Henry.)

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

An Elephant, a Joint-Magistrate, and Four Hundred Naked Faqirs.

To the Editor of the "Bombay Guardian."

Sir,—Intelligent people will be slow to believe—and yet it is a fact beyond dispute—that at the recent Magh *mela* at Allahabad, on two occasions, a company of *faqirs*, about 400 in number, marched perfectly naked in procession, with a Joint-magistrate riding on an elephant at their head. Surely a more disgraceful thing has not happened in these Provinces since the British *raj* began. The incident as narrated in an Allahabad publication reads like an extract from the dark and questionable record of the conciliatory policy of the East India Company a hundred years ago: it is sadly out of harmony with the progressive, enlightened policy of to-day. If any Englishman can read of it without having his cheeks tingle with shame, his mental and moral makeup must indeed be of a strange character. The event is of too great importance to be poohpoohed or lightly passed over; some voice of condemnation should have been heard before this; the approval which silence virtually gives is almost as discreditable as the deed itself. The dignity of the law has been trampled under foot: sanction has been given to a proceeding which should never be tolerated however specious the plea; law-makers have deliberately posed as law-breakers; and the Government has shown a weakness which is scandalous in itself and will prove disastrous in its results.

On the very face of it, the affair has a decidedly bad book. A Joint-magistrate dispensing justice day by day in his court, presiding at the opening of a new hospital, laying the corner-stone of a new town-hall, distributing prizes to the students of the zilla school—this, we say, is natural, legitimate, praise-worthy; but a Joint-magistrate (the representative of Her Majesty's Government before tens of thousands, rather before forty-four millions of subjects) seated on an elephant and leading the way for half a regiment of naked men, even though they be called *faqirs* and are worshipped by the ignorant multitude—this is certainly a strange and disgusting spectacle. What this officer's feelings were as he cast his eye down the line of shameless beings before mounting the elephant; what he thought as he found himself at their head, for the time their guide and protector, we can only imagine; his position was certainly anything but enviable. Of course if the Indian Penal Code is intended to apply only to certain regions—to the chowk or Railway-station at Allahabad, and not to the bit of land between the Fort and the junction of the Ganges and Jumna—we must hold our peace and silently praise the authorities for such a convenient and flexible code; but such is not the case. Had any one attempted to go up and down the sandy streets of the *mela bazar* offering obscene pictures for sale, the Police would soon have landed him in the lock-up: but when four hundred *faqirs* take it into their heads to violate the plainest law of public morality and common decency the Penal Code is unceremoniously set aside and a Government official encourages the law-breaking.

It would have been an edifying spectacle had the Police authorities decided to place under arrest these four hundred trespassers: no doubt, in that case the Joint-magistrate would have felt it his duty, notwithstanding the spirit and letter of the Penal Code, to point out to the Police officers their mistake in supposing that the Code demands rigid adherence: what the result would have been no one can tell.

Does the Joint-magistrate's helpful presence on this occasion mean that if ten or twenty of these same *faqirs* should invade the verandah of my bungalow, or my tennis court when ladies and gentlemen are playing, or the rooms of our Station Library on Home Mail Evening, they must either be humoured with a handful of silver or left in possession of the places in question? I trow not. Does it mean, in case they should make up their minds to enjoy an evening promenade on the *thandi sarak* and count the carriages that whirl past, that the Police authorities would stand by and cry, "Bravo!" Who will answer?

For the sake of all that is decent let Government refuse to sanction the vagaries of *faqirs*. People who write books on India after a six weeks' residence in the country may fancy that this class of people are wondrously innocent, even saintly-patterns to us of the hurrying West: but those who have lived some years in India, who have gone through the villages and attended the *melas* know better. The majority of *faqirs* are a disgrace to the country which not only tolerates but encourages them: the curse which they so often threaten to give is feared by the average Hindu as nothing else is; and strong in a sense of being thus feared, the ordinary *faqir*, belying his title, goes from place to place, the embodiment of selfishness, asking what he pleases and getting what he asks.

These *faqirs* were guilty of a public nuisance. Their indecent parade was "a public annoyance," and more than that, "a public injury." Men, women and children cannot look upon such a spectacle without being harmed. The modesty of women—and where in all the world is woman more modest than in India—and the sacred innocence of childhood cry out against such shameful scenes; the cry should be heard,

The *faqirs* will no doubt make the most of their triumph. What has been sanctioned at Priyag will no doubt be approved at Benares, Ajudhiya and Hardwar—so they will reason. They will infer that they are at liberty to indulge their beastliness in whatever manner they like, no one daring to molest them. Hinduism in its most degraded and disgusting form is still alive—will its advocates enthusiastically defend it? Those who love order, decency and morality will regret that the government has been so culpably lenient in this memorable affair. It will be difficult to undo the mischief done.

B.

Who will take up the Mantle?

Sir,—A wealthy estate is left. Where are the heirs? Has the king died? No. It is a man of humble mien. Yet the king trembled before him. A wealthy nobleman? No an inspired peasant. What, then, are his riches? That inspiration is his wealth. But can the inspiration of Elijah descend to heirs? Elijah seemed to think so, for he said "I pray Thee let a double portion of Thy spirit be upon me." He took up the mantle of the ascending prophet, and soon the manifestations of his inspiration compelled his brethren to say, "The spirit of Elijah doth rest on Elijah."

A prince and mighty man has recently fallen in Israel, or rather has recently ascended in a chariot of fire. Who will take up his mantle? Who will ask that his spirit shall be upon them? and can there be found any young prophet in all the modern Israel who will dare to ask for a double portion of the spirit of the ascended? We are asking, who will receive of that spirit which inspired our departed brother,—the spirit which he received from above? We do not ask what person will strive to enter into his very unique position. We do not point to his peculiar mental ability and his thrillingly romantic experiences, all of which prepared him in a peculiar way for his remarkable career. We all know very well that without divine inspiration which he received about 45 years ago, George Bowen would have been only an ordinary clever man of the world. The world has multitudes of many clever minds lost in its mazes of business, literature, and pleasure. It was his entire submission to the will of God and receiving the spirit of Christ in abundant measure that sanctified his remarkable genius for the good of his fellowmen and for the glory of his Creator.

Who will take up this spiritual mantle? It is left among us. His spirit abides here. It is a rich legacy. No one wishes to monopolize it. Many may become heirs and share its wealth. Let us take the question home practically.

Among the ranks of his brother missionaries, are there not many who will more than ever emulate the zeal, the spirituality, and the directness of this departed labourer? He was emphatically *a man of one book and of one work*. His abundant labours ministerial, pastoral editorial and otherwise all pointed in one direction The peculiar circumstances of the mission field call for so many kinds of

labour that there is much danger of missionaries being diverted from the central point of the Gospel. Let the life which for 40 years was so directly spent for the spread of the Gospel be to his thousands of comrades a most precious instruction on this point. Let us be warned against diverting our labours from the precious ministry of Heaven's message to man. Your work may be pastoral, literary, educational, and it may have many environments of business, responsibility, and care, but, oh! be inspired so that through you in all things shall shine out the glorious light which this dark world so much needs.

We are welcoming to India an unusual number of new workers. Who, among these young prophets, will claim the mantle of this simple missionary? Remember, he received it as a young worker. He did not wait for long years of experience. He could say with Paul "I neither received it of man neither was I taught it, but by the revelation of Jesus Christ." There is abundance in the same storehouse for every young missionary. You may ask for a large outfit, for "He giveth unto all liberally and upbraideth not."

If our question may apply more especially to some than to others, it should come home to the native church in India. The manner in which our ascended comrade lived and laboured for the uplifting and spiritualizing of Indian Christians reminds us strongly of the way in which the Prophet of old brought life to the widow's child. He shut himself up in his own room, laid the body upon his bed, stretched himself upon it again and again, and alone called upon God until the life came back again from the Giver of life. This noble missionary in a sense shut himself up with the natives by his extremely simple living and his most direct sympathy and work in their behalf. He stretched himself as it were upon India,—breathing into it his own love and life, and pleading long hours alone with God that its precious people might receive that glorious inspiration which bathed and blessed his own soul. What an example, what an encouragement for the native Christian community! We are delighted to hope that many will emulate his spirit and life, and that he will thus live not only in precious memory but in actual labours and rich fruit in the evangelisation of India. Thus shall the text be most nobly applied, "His works do follow him."

One more practical application. We must ask the non-christians of India, who will take up his mantle? Are you astonished at the question? Do you think you are so far removed from him in theory and spirit that you could not dream of accepting this call? Remember that he was originally a non-Christian like yourselves. Indeed he was farther than many of you from the way of truth. Most of you believe in some revelation from God. He did not. With his sceptical mind he came honestly and earnestly to seek the light, and the sun of righteousness shone in. Very many of you are in a similar position. While you admire his life, emulate his spirit.

He has left a rich legacy to all of India's sons and daughters. Who will accept it? His life and teachings all point, not to himself, but to the God with whom he walked, and before whom now he stands. Who will ask and receive the fullness of the blessing of the Gospel of Christ?

G.

CHURCH DIRECTORY.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Rev John Forgan, Pastor. Sabbath Services, 11 a. m. and 6 p. m.

AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m. Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

APOLLO ST., FORT.—Rev. E. F Frease, Pastor. Sunday-school, 9-30 a. m. Sabbath Services, 11 a. m. and 6 p. m. Prayer-meeting and Bible reading, Wednesday, 8 p. m.

GRANT ROAD—Rev. H. C. Stuntz, Pastor. Sabbath Services, 11 a. m. and 6 p. m. Prayer-meeting, Tuesday, 7-30 p. m. Preaching, Thursday, 7 30 p. m. Sunday-school, 9 30 a. m.

MAZAGON — Rev. W. E Robbins, Pastor. Sabbath services, 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m and 4 p. m. Sunday-school, 2-30 p. m. At Frere Road, Mody Bay, 3 p. m.

BAPTIST CHURCH.

BELLASIS ROAD (Opposite the Byculla Club.)—Rev. William Bell, M A., Pastor. Sabbath Services, 11 a. m. and 6 p. m.

SEAMEN'S REST.—PRINCE'S DOCK.

Rev. B. Mitchell, *Superintendent.*

SERVICES every evening, except Wednesday, at 7-30 o'clock. Gospel Tea-meeting on Thursday evening. Spare periodicals for Reading Room and for distribution, are solicited.

WESLEYAN METHODIST CHURCH.

Rev. G. W. Clutterbuck, Pastor.

COLABA CAUSEWAY—Sabbath Services, 11 a. m. and 6 p. m. Sunday-school, 4 30 p. m.

BYCULLA (adjoining Victoria Gardens)—Sabbath Services, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m.

PAREL (Elphinstone Road)—Sabbath Services, 9 a. m. and 6 p. m. Sunday-school, 4-30 p. m.

AMERICAN MISSION.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

SPECIAL NOTICES.

THE Rev. B. Baring-Gould, M. A., Vicar of St. Michael's and All Saints, Blackheath, and one of the eight Missioners to India, will preach at the 11 a. m. service and again at the 6 p. m. service, to-morrow, at Girgaum Church.

A LECTURE will be given this evening, March 3rd, 1888, at the General Assembly's Institution, Kalkadevi, at 8-30 p. m. precisely, by the Rev J. M. Macdonald, M. A. Subject:—"Differences Between Christianity and Other Religions." The address will be delivered in English. Admission free: all are invited. Come and bring your friends. After the lecture, discussion will be invited.

M. M. P. M. Leaflets. Just out. No. 239. John v 19-29 in Modern Hindi. Orders for a 2nd edition registered up to 25th March by the Superintendent, Secundra Orphanage Press, Agra.

In the Press. In Arabic, Sindhi-Arabic or Persian-Urdu on reverse. May be had without Arabic-Sindhi.

No. 286. The Lord's Prayer. Matt. vi. 9-13.

No 287. Deut. xviii. 18 and 19. A Bhajan in Arabic-Sindhi. A rendering of Shujaat Alis "Rabb Teri Janab Meri."

In Persian Urdu. No. 285. 6 texts. In Guzerati.

No. 284. 6 texts.—Text-cards. In Mahrati.

No. 91. John x. 10.—In D. N. Hindi.

No. 90. John iv. 24 and others.

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Epitome of News.

SATURDAY, FEBRUARY 25.

—*Times of India*: The death occurred, on February 1, at Balmuto, Fifeshire, of Dr. John Thomas Irvine Boswell, one of the foremost botanists of his time. Dr. Boswell was for many years Curator to the Botanical Society in London, and was a lecturer at the Charing-cross and Middlesex Schools of Medicine. He also re-wrote the largest work on botany in the English language—"Sowerby's"—consisting of twenty volumes, upon which he was engaged for twenty years. Dr. Boswell's family has been located at Balmuto in one successive lines ince the reign of David II, and his mother was a daughter of Lord Balmuto, one of the Lords of Session. He leaves a widow and some children.

—Rear Admiral Louis Hutton Versturme recently committed suicide at Falmouth in a frightful manner. He was depressed in spirits owing, it was surmised, to the loss of a fortune he had expected would have come to him, but which went to a relative. After dining with his wife he adjourned with her to the drawing-room, and half an hour later the servant, hearing groans proceeding from this room, effected an entrance, and found both the Admiral and his wife lying on the floor. Mrs. Versturme had fainted, and the Admiral was holding in his hands a poker which he had made red-hot and then thrust three or four times deep into his bowels. Before his death he said "It was on account of the whisky I did it."

—The *Englishman* says that Lord Lansdowne leaves Canada for England in October, and sails almost immediately for India. It is probable that Lord Dufferin will proceed direct from Simla to Bombay early in November, and will leave India as soon as Lord Lansdowne arrives. It may be regarded as certain that the Viceroy will not return to Calcutta.

—*Pittsburg Christian Advocate*: "Professor Stewart, of Liberia, estimates that for every missionary who goes to Africa 70,000 gallons of liquor are sent to that country." And this liquor goes from Christian countries, too, the same from which the missionaries go. What a contradiction! But all "are not Israel who are of Israel." All are not Christians who are of Christian countries One class sends the missionaries, and another the liquor. But what a shame it is that Christian governments will tolerate the manufacture, sale and exportation of strong drink! What can a people think of themselves who will ship to heathen countries that which will still further imbrute and heathenize the heathen? It is an unspeakable shame!

MONDAY, FEBRUARY 27.

—*Kattywar Times*: The most momentous event of the past week was the announcement of his Excellency the Viceroy's resignation of the office of the Governor-General of India at the end of the current year The news will be received by all, both Anglo-Indians and natives, with no small regret. His Lordship's resignation is attributed to various causes by the native press, but the true reason appears to be the ill-health of his Excellency, which compels him to seek his native soil. Three years of arduous work and heavy responsibilities have told severely on his Excellency's health, and it is imperatively necessary that he should have rest. Some of the Vernacular papers with their usual weakness condemn the Viceroy's policy, and wish he had retired two years before. Their power of forming judgment on political events are too limited, and they jump to any conclusions blindfoldly. Lord Dufferin succeeded Lord Ripon, who was from the native standpoint the best Viceroy ever India had, and thus his (the former's) doings and

sayings are to a certain extent lost sight of. The Viceroy has yet a greater part of the year before him, and it is too soon, at present, to comment at any length on his policy.

—*Gujrat Gazette:* Miss Cornelia Sorabjee, B. A., has been appointed a Fellow of Gujrat College, her services to begin from January, 1888 It seems very odd to us, the fact of her being remunerated for months she was either absent from Ahmedabad or not working in Gujrat College. But this matter aside, the choice of the lady as an assistant lecturer at the college must be necessarily acceptable to a large body of Ahmedabad people for one reason at least among the many. Her nomination is indeed exceptional, and would have been exceptionable if her ladyship were not supported by the talents which are her share. She had a good University career; her results in the Final B. A. were highly creditable to her. At a time when Ahmedabad has shown itself in advance of some of the most important cities of India by her recent movements, its toleration of a lady fellow cannot but redound to its glory. Under the principalship of Mr. Dalal, Gujrat College has given splendid symptoms of success, and the introduction of a lady teacher must be set down as not the least remarkable of the symptoms.

—*Pittsburg Christian Advocate:* President Cleveland is being severely censured for having sent a present to the Pope of Rome during the celebration of his late jubilee; and he deserves it. What has he to do with the bishop of Rome any more than he has with the bishop of London, or one located in any other country? Indeed, he might send a present to any other bishop in the world with more propriety than to Bishop Leo, for no other one makes such absurd pretensions, or would interpret the act as he does. The Pope hungers for recognition from the rulers of the world, and any notice from them flatters his pride and encourages his foolish pretensions to temporal power. It is high time that all rulers, and especially the President of the United States, should put a stop to this nonsense. Many people objected to the election of Mr. Blaine to the Presidency because of his family relations with the Romish Church, and not without good cause; but it may be doubted whether he could have been more subservient to the papacy than President Cleveland has been.

Tuesday, February 28.

—*Times of India*: Rangoon, February 27: The following information has been received regarding the murder of Inspector Chill. He had gone with the Myook of Kudaw and some Indian and Burman Police in pursuit of a dacoit gang, which had dacoited the Hnawbingyee village in Lower Chindwin. About sunset they encountered some dacoits, who fled. They then found a notice posted on a tree, purporting to be from a dacoit both warning them not to proceed further. They continued their way and fell into an ambuscade in a nullah. Mr. Chill was in front. He was shot down and surrounded by a large body of dacoits. It was impossible to rescue him, and it is uncertain whether he was killed at once or not. The Myook was wounded, and some Burmans are missing. The details require confirmation, but it is certain Mr. Chill is killed or captured.

—*Bombay Gazette*: Speaking at the prize distribution at the Free Church Girls' Schools, Calcutta, on Saturday, Mr. Mackworth Young recalled the time in 1857 when the first native magistrate was appointed in Calcutta; he visited the Girls' School which still bears Dr. Duff's name, and observed to the great missionary: "This would have been impossible when you came to the country." Eighteen more years saw two girls' schools established, and now there were four of those impossibilities besides two Native Christian girls' schools. Every page of the Education Commission report which dealt with female education bore testimony to what missionaries had done for the girls of India. It was to the lady missionaries that credit was due, and their names were the most interesting feature in the yearly passenger lists from Europe. He thought the Normal School the most important part of work they saw before them that afternoon. He wished he could see all Bengal dotted with schools for training women as teachers. Government could not push a matter of that kind faster than public opinion was prepared for it. All honour, therefore, to those who, at the cost of some obloquy, helped to making a change in public opinion.

Wednesday, February 29.

—*Rock*: "Some especially foolish people have remarked in the recent controversy regarding Canon Isaac Taylor and Mohammedanism that the Indian converts to Christianity are only persons of low mental calibre. Let such take notice of the splendid distinctions won by a young Parsee lady named Sorabji, who has succeeded in rivalling Miss Ramsay's brilliant "first" in the Cambridge Classical Tripos of last year. Miss Sorabji has had a most distinguished University career, winning fresh scholarships each year, carrying off the Havelock prize and the Hughlings exhibition, besides being at the top of the list in the study of English. She has crowned her course by graduating in the first class, with only five persons similarly honoured, who are all of the other sex."

"This talented young lady is a native Christian, and is the daughter of Mr. Sorabji, an honarary missionary of the Church Missionary Society. Her mother conducts a successfull high school for girls in Poona, in which Europeans, Eurasians, Parsees, and Hindoos are all received, and find a first-rate education. She has seven sisters, who have all enjoyed the highest advantages of learning, and are filling important educational posts. Here indeed, is a triumph for Gospel light. What a change from the awful ignorance, cruelty, and degradation that have too long been the lot of our Indian sisters! When a few more such Christian young women go forth both as teachers and as doctors, we shall be able to feel that the veil of gloom is really being lifted by those upon whom it has weighed so long."

—The Forthcoming Missionary Congress: The Rev. James Johnston, who was sent to America in the beginning of November last to request the foreign missionary societies of the States to send representatives to great ten days' conference of all the churches of the Protestant world to be held in Exeter Hall, London, in June, 1888, has just returned to London, and reports the success of his mission. He states that the societies and churches of all denominations in America welcome the proposal to hold such a conference, and already between twenty and thirty have indicated their intention to send delegates. The chief aim of the conference is to combine all the Protestant missions of Christendom in united and harmonious action, and to arrive at a common understanding which shall prevent the waste of money and men by unseemly competition and intrusion on each other's spheres of labour.

—The Bishop of Sodor and Man has just become one of the patrons of the Church Army. This organisation, which appears to be spreading very rapidly, has just despatched its first three working men missionaries to India.

Thursday, March 1.

—*Eastern Courier*: The P. and O. steamer *Ravenna*, which has arrived at Plymouth, had on board two Lascars and two sons of Colonel Skinner, of the Bengal Native Infantry, suffering from measles. The Plymouth passengers were allowed to land by a special order of the Port Sanitary Authority. The ship was detained, and as the sanitary regulations compel the removal of Mrs. Skinner and the two children to the hospital ship *Pique*, on board of which there are three cases of smallpox. The Local Government Board was communicated with.

—*Times of India*: A Mandalay telegram to an up-country paper states that a very extensive fire broke out there at ten o'clock on Saturday evening It originated in the native quarter on the west bank of the Shivetachoung canal. An entire block over 150 houses and godowns, containing cereals, was entirely destroyed in two hours. The occupants scarcely saved anything, and the other buildings in the neighbourhood were partially destroyed. The fire brigades, with two engines, lost no time in proceeding to the spot, and with the aid of many officers and a large number of police did all that could be done Fortunately, the night was a still one. Had there been a strong wind a large part of Mandalay must have been burned. The full extent of the loss is not yet known, but it is believed to be considerable.

—The Thibetans have as yet sent no reinforcements to the post at Lingtu; nor, apparently, have they made any other preparations in the way of raising levies in the Chumbi Valley, or for the despatching of any troops from Lhassa to the frontier. It seems unlikely, therefore, that any opposition will be offered if our force advances.

—The Egypt Exploration Fund Society, through its American vice-president, the Rev. W. C. Winslow, of Boston, has presented to the Museum of Fine Arts a very valuable colossus of Rameses II. the most renowned of all the monarchs of ancient Egypt, and known as the veritable Pharaoh who compelled the Israelites to build the treasure cities Pithom and Rameses. This is believed to be the only colossus of Rameses in the United States. The weight exclusive of the pedestal, exceeds three tons. On the belt are a number of inscriptions in hieroglyphics. The Exploration Society also presents to the Museum a fine profile of Rameses in limestone from Nehesheh. It is one of the most beautiful specimens of skillful works of the kind that Egypt has furnished to archæology.

—The Peninsular and Oriental Company's steamer *Siam*, with the English mails of 17th February, left here for Bombay, at 7 o'clock, this morning.

Friday, March 2.

—*Indian Witness*: The Calcutta Auxiliary of the Bible Society issued 6,259 more copies of the Scriptures this year than last, or a total of 38,759 copies for the year. The most marked improvement has been in the sales of the Bibles, and, as the President of the Society, Sir C. Aitchison remarked, "people buy what they want," this demand is exceedingly encouraging. The distribution of the Scriptures has been stopped, because the stock of Bibles and Scripture portions was exhausted. Great care has been taken in selecting persons to circulate the Bible and in supervising Colporteurs and Bible depôts. This part of the work demands great care and close and constant supervision. The annual meeting of the Society was held on Thursday last; we will refer to it in our next issue.

—The Pope is reported to be about to announce a "special discipline"—*i. e.*, he is going to select some particular sin which he considers most rampant in this present year of grace, and proclaim it under particular penalties. His Holiness, however, is said to be somewhat bewildered by the enormous number of sins which claim his notice.

—It is reported that a gold reef of extraordinary richness has been discovered near Gadack in the Dharwar district. Assays of hundreds of ounces are spoken of, and 19 oz., of bar gold is said to have been obtained from a single cwt., of picked samples sent to London. The

Bombay Government has been applied to for a mining lease of the land. Mr. Bruce Foote has reported favourably on the locality.

—Government contemplates discontinuing grants of rewards for killing wild and venomous animals. With this view, all the heads of the Executive Departments in the Mofussil have been requested to submit their opinions against, or for, the system. If it be continued, how it can be utilized generally throughout the Mofussil; if not, whether its abolition would likely be attended with any evil consequences. Rewards are great inducements for a certan class of men for killing venomous snakes, alligators, and sharks, to whose destructiveness many fall victims annually.

—The Russians propose to send missionaries to convert the Tekke Turkomans to the Christian faith: The Tekkes are Sunni-Mahomedans; and the news will doubtless interest their co-religionists in India. The idea has been started by the Synod of the Greek Church, and has been approved by His Excellency the Privy Councillor Pobedonostsev, who is Procurator-General of the "Saint-Synod." Another piece of miscellaneous information is that on the 4th of December, a solemn ceremony took place at the ruins of Sultan Sandjar's Bund, on the Murghab. A proclamation was read, notifying that the Department of Appanages had taken possession of the Murghab territory on the part of the Czar This formality indicates that the territory in question has become the private property of His Imperial Majesty. There is prospect of its yielding a very handsome revenue; but large sums will be needed to develop its resources.

—*Bombay Gazette*: The number of sufferers by the Yellow River floods is estimated at from 1,600,000 to 2,000,000. One-third of China, north of the Yellow River, is still under water, and probably will be for some years. Accounts of the distress among the people are most pitiful. The Viceroy is said to have accepted the offer of a French Syndicate to repair the gap made by the Yellow River for ten million taels, with a guarantee that no more floods will occur for thirty years.

Selections.

A CHRISTIAN'S STAYING-POWER.

BY THEODORE L. CUYLER, D.D.

A ROBUST Christian was the Apostle James. There is a tradition that he prayed until his knees were as hard as the knees of a camel, and that the good people in Jerusalem vied with each other in touching the hem of his robe. From Jerusalem he sent out an epistle to his dispersed brethren, which reads like the bulletin of a field-marshal, and the opening sentences have the ring of a bugle. "Hail, brethren!" he exclaims—"count it all joy when ye fall into manifold trials; knowing that the proof of your faith worketh patience. And let patience have its perfect work." The Greek word here translated "patience" literally signifies *staying*; then it came to mean persistent endurance, whether in active exertion or under acute suffering It is the *staying power* of the rower in a boat-race, of the warrior in a fierce battle charge, and of the porter weighed down by a heavy burden.

Patience—which is one of the grandest of the Christian graces—is often dwarfed into a mere stoical submission akin to that of a savage tortured at the stake. What passes for patience with some people is rather a callousness of heart. Under severe trials the sensibilities have become as callous as the horny hands of a furnace-man in handling hot iron. A widow who after the death of her husband had lost two children, said to her pastor: "That first grief made such a huge hole in my heart that it has never held any sorrow since that time." From such sullen apathy which is past feeling, the superb staying power of a true Christian is as far removed as faith is from blind credulity. Our blessed Lord was keenly sensitive to suffering, but how unflinchingly he endured the severe strain of dealing with the sick and the suffering, the bigoted and the ungrateful. Homeless, he never complained; under the vexations of his crude disciples and irritating opponents, he never lost temper; the most fiendish assaults of his persecutors never wrung a murmur from his lips. His silence was sublimer than any other man's utterances. At the end of his life of humiliation he leaves only a handful of acknowledged followers—calmly assured that out of that little band of disciples would germinate the Christianity which shall yet dominate the globe! Patience had its perfect work with him. It is one of the most Christly qualities in a well-developed religious life.

I have been watching the careers of young men by the thousand in this busy city for over thirty years, and I find that the chief difference between the successful and the failures lies in the single element of *staying power*. Permanent success is oftener won by holding on than by sudden dash, however brilliant. The easily discouraged who are pushed back by a straw, are all the time dropping to the rear—to perish or be carried along on the stretcher of Charity. They who understand and practice Abraham Lincoln's homely maxim of "pegging away," have achieved the solidest success. It was the honest boast of an eminent New Yorker that the first dollar he ever earned was for hammering down paving-stones in the street, and that went to the captain of the sloop who brought him a penniless youth to the city. Oliver Wendell Holmes's couplet describes in a rather coarse and carnal fashion what is vital Christian grace:

"Stick to your aim; the mongrel's hold may slip,
But crowbars can't unloose the mastiff's grip."

If staying power is indispensable in all secular pursuits, it is even more so in the spiritual life. Young converts come into our churches by platoons, especially in seasons of revival. Many fall into the fatal delusion that the main thing is done; whereas it is only begun. They have enlisted for Christ; they have, if genuine converts, won the first battle. But the life-campaign is yet before them. The hardest fighting, my young brother, will not be with the hostile forces in a wicked world, but with your *own self*. To stand the sneers of scoffers requires some courage; to resist the undercurrents of temptation requires the strong anchorage of godly principle. But the mastery of yourself is the great achievement. To hold temper in perfect control, to keep base passions subdued, to keep your powers and purposes true and straight to the one purpose of serving, obeying and honoring Jesus Christ—this is the secret of a strong Christian life. The Revised Version of the New Testament brings out this idea beautifully in the passage "in your *patience* ye shall *win* your souls." Before you can win anybody's else soul to Christ you must "win" your own This can only be accomplished by steady conflict with sin, by completely joining your weakness to the almighty strength of your Saviour. Christ's mastery of you will give you self-mastery.

Paul did not claim to be a perfect man; but he had a prodigious staying power. "I keep my body under," he exclaims—as a boxer who is in a sharp encounter; he constantly beats down with steady and sturdy blows, the unruly appetites and lusts. The moment that a Christian lets the carnal nature get the upper hand, he is overthrown. Nor can he hold down the "old man" of sin except as he holds to Christ and is held by him. Let every young convert carefully and squarely count the cost of a vigorous, successful Christian life; it need not discourage or appal him; yet he will be pretty sure to become an early deserter unless he equips himself for a life-campaign under the Captain of his salvation.

Impatience is the prevailing sin of the times—impatience to be suddenly rich, impatience under restraint, impatience with slow and thorough processes. A Christian character is no more to be finished in a day than was one of Thorwaldsen's statues. You have got to learn patience by some sharp disappointments. Patience, too, under God's mysterious delays. You have not learned the prime secret of acceptable prayer, if you have not learned to "*wait* quietly on the Lord." We cannot either scold or tease our Heavenly Father into granting our desires. Faith has nothing to do with fretting, either under a hard lot, or under the delays of prayer for blessings. Patient prayer is powerful prayer. If thou hast come into Christ's school, submit to his lessons and his tasks; one of them is—"Not as I will but as Thou wilt."

This virtue of holding on his absolutely indispensable to all successful Christian work. How many volunteers are constantly dropping out of our Sabbath-school teacherships and out of mission-work as soon as the novelty is off! How many begin to build and never finish! How many ministers are begging for release from "*hard* fields;" some of them ready to run when God may be just ready to send the shower to start the seed they have sown! The quality of too much Christian labour in our land; whether it be religious or reformatory—is that it ends in a spasmodic *spirit* of enthusiasm. "Well-doing" comes to nothing unless there be "patient continuance" in it. Brethren, let us remember that Christian patience is not only a waiting on God, it is a steady working for God. *Christ in us is the only staying power.* The soldier who stands fire to the last shot, wins the victory. And up yonder they who are arrayed in the white robes and wear the diadems are they who "came out of great tribulations." Of them it is proclaimed—"Here is the *Patience* of the saints; here are they that kept the commandments of God and the faith of Jesus!"—(*Independent.*)

A SONG IN THE NIGHT.

A BELOVED disciple on whom God has recently brought the severest possible affliction in the loss of a faithful wife, with whom he had walked in happy Christian companionship for several decades, writes in view of his bereavement as follows: "*The separation cannot be for very long; and so I look toward the future with hope as well as in grief.*"

"It cannot be for long!" An aged man like our friend, but who had no such clear vision of the future, might perchance comfort himself in bereavement, or in trouble of any kind, with the reflection that the period of suffering must at the longest be brief: death must soon bring relief. So a martyr bound to the stake might find consolation in the fact that a few swift flashes of flame, a moment or two of agony, would end all. The relative brevity of the pains and afflictions of life, is one of the evidences of a divine superintendence over that life, and of a fatherly tenderness which not only carefully counts each stroke of sorrow, but suffers no pang to be too far prolonged. Human existence would hardly be endurable, so constant and severe are its trials, were it not for such divine abbreviation of them. The ability of the soul to throw off trouble, is also a gift conferred by the same Hand which first for wise purposes sends the anguish. There is thus in both aspects a quick morning after every night of pain, and the light which breaks spontaneously through the darkness, even as the natural mind experiences it, is light from God.

But the thought that separations and bereavements cannot be for long, has infinitely greater preciousness to him who looks, as our friend

is looking in faith and hope, toward the future. Over against the present bereavement, with its brief stress and agony, stands not merely cessation, but a counterbalancing relief, a compensating blessedness. It is conceivable, as we have intimated, that even an infidel, contemplating death with Hume as a leap into the dark, might find supporting power in the thought that his immediate trouble would soon be over forever. Men have felt so, even when they saw no glad eternity revealing itself in peace beyond the earthly storm. But when the soul has by faith believed in that eternity, and been graciously assured of its reality and value, how much easier it becomes to bear the present burden! Let us thank God for the immeasurable comfort which faith, Christian faith, has thus brought into myriads of human hearts. One of the sweetest evidences that our holy religion has come to us directly from Him, lies in the fact that it affirms the existence of such an eternity, and assures us of our personal lot and inheritance there.

Our beloved friend sees not far away, either in time or in space, the spirit of her whom he had loved, and his eye spontaneously kindles with the assurance that she is not lost, nor even distant, but in fact is near and is waiting. He may on the warrant of Scripture believe, not that she is somewhere, as Whately taught, abiding in unconscious slumber, not to be awakened till the day of judgment, but rather that her state, though incomplete without the union of soul and body, is one of active consciousness—one of present love, joy, holiness, beyond all measurements of earth. He may believe, not as some are teaching, that her eternal condition is as yet unsettled—not that there are future probations and testings for her, with possible fall or disaster at some point in eternity; but rather that all is fixed and determined in her blessed condition—as fixed and determined this instant as it will be after the Judgment, and as changeless. No questioning, no uncertainty, no further trial, forever: only rest, peace, holiness, joy in God henceforth, world without end.

There is great beauty as well as strength in the language of our Confession, which affirms that the souls of believers are made perfect at death, and do immediately pass into glory. Familiar as these words were to us from childhood, it was not until the sore experiences of manhood had prepared us to receive them, that their fullness and sweetness, their wonderful combination of philosophy and faith, really dawned upon us. And so, as our friend contemplates for himself the near experience of that perfection of soul which death is instrumental in bringing to pass, and anticipates his own passage immediately into glory, why should he not look toward the future with hope as well as in grief? That quick, bright transit which she whom he mourns has already enjoyed, he will experience ere many years have passed. It will not be for long, and then comes the new and the perfect fellowship of heaven, as a consummation of the happy union of earth. In view of that, how short must the present separation appear, and how easy comparatively it becomes to bear it!

There are many bereaved ones, some of them far down the declivity of life, whose eyes may trace the words which we have just written. Some may be suffering not only bereavement, but personal weakness, pain, infirmity, such as makes the load of life very heavy. Others are consciously drawing near to the solemn hour of their own translation. Our heart is in tender sympathy with them in that sometimes painful experience, the loneliness of age. We would fain help them to bear the burden, with all its trying accompaniments. What better can we do than to bring them from the chamber of one who is troubled in all points like as they are, this patient message: "It will not be for long, it will not be for long." And may every such aged saint, like him to whom we have ventured to refer, look to the Future, and look with Hope as well as in Grief.—(*N. Y. Evangelist.*)

EVANGELISTIC WORK.

EVANGELIZATION is to be in a two-fold sense *universal*—both as to those *by whom*, and as to those *to whom*, the good tidings are to be borne. All *are to* GO, and to go to *all*. The ascending Lord left as a legacy to believers, the duty and privilege of carrying the gospel to every living soul in the shortest and most effective way. To accomplish this there must be evangelistic work by the whole church and there must be evangelistic power from the Holy Ghost. Pentecost brought to *all* the assembled disciples the promised inducement; then while the apostles were yet at Jerusalem these disciples, scattered abroad, went everywhere preaching the WORD. Mark! "*Except the Apostles.*" The exception is very significant, as, showing that this "preaching" was confined to no class, but was done by the common body of believers. * * * * * *

The propagation which keeps God's seed alive on the earth, and eventually spreads that seed over the earth and subdues it, is evangelization. Everything, therefore, both as to the existence and enlargement of the church of God hangs on evangelizing men.

That other duties are important we do not deny, but we do affirm that the importance of evangelization is primary. Our Lord enjoined upon us first to *disciple* all nations and then to *teach* them to observe all His commandments. * * * * *

The church, long since, came to her Damascus and had her vision of the Holy One. She need no longer ask, "Lord, what wilt Thou have me to do?" for He has set before her the primary duty. *With* pierced hands He points to the millions who have not even heard His name, and says: "Go out into the streets and lanes, the highways and hedges, and compel them to come in."

God calls every disciple to *direct effort* to save men.

If, to-day, there were but 500 disciples on earth, and each of them and of their converts should bring one soul to Christ each year, by this simple geometrical progression the number of converts would swell so fast as to include the whole race in twelve years. He who would save others must not be unduly absorbed in saving himself.

He who seeks first the Kingdom of God will find his own salvation added to him without fail. If there be some who cannot "go into the dark mine," like Carey, they can "hold the rope" like Fuller. But woe is me, if in some way or other I preach not the gospel to a dying world! God puts us in the midst of the unsaved, that we may get *out of ourselves;* He might send His angels to fly in the midst of the heavens and proclaim the everlasting gospel, but what would become of the believer? He would be a dwarf and a cripple.

God's law is *use or lose.* There is nothing good which is not lessened and lost at last by not using. In God's economy disuse is misuse, abuse. Self-denying service—work for God and for souls—shrinks whatever is unworthy of us, and feeds and fattens that other and nobler self. Our spiritual life find its gymnastics in work for souls.

He, who like Paul from the hour of Conversion, starts to win souls, cannot lose or leave his first love, save to find a second better. Everything left behind by such a disciple is only a good ground and becomes a starting point for another good further on. The true giver never fails to get back, he gets in giving, if not paid back in his own coin, God's royal bounty pays him in heaven's own sheckles.

There never was or will be a body of ordained preachers large enough to evangelize this world without the help of the great body of disciples.—*Dr. Pierson*

THE OLD SCOTCHMAN'S PRAYER.

I WAS pleased the other day with a story which an aged man told me about an old Scotchman who was on his way to some mission week services. The old pilgrim was poor and ill-clad, and partially deaf, but he trusted in the Lord whom he served, and rejoiced in His kind providence. On his way to the meeting he fell in with another Christian brother, a younger man, bound on the same errand, and they travelled on together. When they had nearly reached the place of meeting it was proposed they should turn aside and have a little prayer. They did so, and the old man, who had learned in every thing to let his requests be made known unto God, presented his case in language like the following:—

"Lord, ye ken weel enough that I'm deaf, and that I want a seat on the first bench if ye can let me have it so that I can hear Thy word; and ye see that my toes are sticking through my shoes, and therefore I want ye to get me a pair of new ones; and yet ken I have nae siller, and I want to stay during the meetings, and therefore I want ye to get me a place to stay."

When the old man had finished his quaint petition, and they had started on, his younger brother gently suggested to him that he thought his prayer was rather free in its form of expression, and hardly so reverential as seemed proper to him in approaching the Supreme Being. But the old man did not accept the imputation of irreverence.

"He's my Father," said he, "and he's well acquainted with me, and I take great liberties with Him."

So they went on to the meeting together. The old man stood for a while in the rear, making an ear trumpet of his hand, to catch the words, until some one noticed him, and beckoning him forward, gave him a good seat upon the front bench. A lady who had noticed his shoes asked him at the close of the service, "Are these the best shoes you have?"

"Yes," said he, "but I expect my Father will get me a new pair very soon."

"Come with me," said the lady, "and I will get you a new pair?"

"Shall you stay to the end of the meetings?"

"I would, but I am a stranger in this place and have nae siller."

"Well," said she, "you shall be welcome to make your home at my house during the meetings."

The old man thanked the Lord that he had given him all he had asked for, and while his brother's reverence for the Lord was right and proper, it is possible that he

might have learned that there is a reverence that reaches higher than the forms and conventionalities of human taste, and which leads the believer to come boldly to the throne of grace, and to find all needed help in every trying hour.—(*The Watchword*)

Miscellany.

Native Races and the Liquor Traffic; Report of a Meeting in London: The speech of the evening was undoubtedly that of Mr. Celestine Edwards, from Antigua, whose ebony skin added special and significant interest to his eloquent appeals to Englishmen to save the black men from a terrible danger, compared with which the horrors of the slave trade were as nothing. Indeed, he would much rather, a hundred times, that his countrymen should return to the system of bondage from which as Englishmen were eternally and triumphantly declaring, Clarkson and Wilberforce had delivered them, than that they should continue to be damned, body and soul, by the white man's rum. England, the boasted land of righteousness and liberty, was endeavouring to civilise the heathen by a ghastly paradox: whilst she sought to lighten and save the blacks by the Bible, she did her utmost to degrade and destroy them by the vile decoctions of rum and brandy made out of rotten potatoes; and then, having demoralised the natives, out of her love of mammon, England cheated and swindled these poor heathen with useless trinkets and other spurious articles of commerce. This black indictment against the English nation was delivered in powerful and vigorous language, which engaged the rapt attention of his hearers. Continuing, Mr. Edwards denounced the utter cant of Englishmen in hiding behind the miserable excuse that the blacks would have the liquor; he protested against the assertion that his countrymen were so degraded and intellectually weak that they could not resist alcohol, and were themselves to blame if they were destroyed by it. He had lived in the very heart of East London for some considerable time, and his experience was that the victims of drink in this country were far more heathenish, degraded, brutal, and morally weak than the poor blacks who did not want the liquor, and with tears in their eyes appealed to Christian England to save them from this terrible foe, which had murdered and was still destroying whole tribes. In a stirring and very earnest peroration, the speaker appealed to workingmen of East London to speak out plainly on this matter, for it was their affair; for did not the demon drink destroy the lives of white men as well, did it not break up happy homes, cut down promising careers, blight and blast innocent children, make men devils, transform mothers into fiends, and damn thousands to early and hopeless graves? Therefore, he urged them to turn out any member of Parliament who refused to vote for suppression of the liquor traffic among native races and a drastic reform of the liquor laws at home. If they could not find a candidate who would support their programme, then, he said, amid encouraging cheers, he would be their candidate. Other speakers followed, amongst them being one of the members of the Amatongaland deputation now visiting this country. —(*The Rock.*)

Northern Christian Advocate: Why not have a sermon bureau, a committee of the wisest and best of clergymen possible to select? Let their duty be to prepare two sermons each week, embodying the riches of all their storehouses of knowledge, aided by the best of libraries, and being the results of all their combined abilities, Christian graces and intellectual, moral and spiritual powers. Let those sermons be printed in plain type and let the churches of the whole country be supplied at a mere nominal cost to each. Thus the wisest and best of sermons could be had and could be read, or their substance told, to his people by each pastor and enriched by him throughout with his own best comments, using as much or as little of the original sermon as his own best judgment should dictate. Thus every flock would get the very best of life-giving food and none starve on husks; while all *home talent* could be profitably used to the utmost, in earnest efforts at the time of delivering the sermons, in Bible class and Sabbath-school work, in prayer, conference or other meetings. An occasional sermon would be called for by local circumstances. Every pastor could then, in full strength, perform his pastoral work to the greatest success, not having burned out his vitality each week in forging out what too often proves to be weak, fruitless sermons, the thought of which always insures vacant pews. Then each weak church—yes, those people who can gather in the school-houses through all the land who now are, and must continue to be, without good preaching—with these new helps would get strength. Some trusted Christian leading their meetings could read the national sermons and talk from them, and the people would gladly attend, knowing they would be edified and richly paid whenever they did so. The utilizing of business wisdom in the churches is with good sense highly commended by the best of Christian managers.

TELEGRAPHIC NEWS.

Berlin, February 23rd: The semi-official *North German Gazette* says, that, as Germany promised to support the proposal of Russia regarding Bulgaria, the Porte will be bound to acquiesce in the arrangement suggested.

Cairo, 23rd: Recent movements of the Italian force seem to indicate that it is the intention of Italy to occupy the whole of the basin of the Motal.

Rome, 23rd: Count Robilant has been accredited to London as Italian Ambassador, in the place of Count Corti, deceased.

San Remo, 23rd: The physicians in attendance on the Crown Prince announce that there is a sensible improvement in his Highness's health

Ismailia, 23rd: H. M.'s Indian troopship *Crocodile*, outward bound, for Bombay, passed through the Canal to-day.

Portsmouth, 23rd: H. M.'s Indian troopship *Malabar*, with the tenth batch of reliefs for India, left for Bombay to-day.

London, 24th: In the House of Lords last night, during a debate on the Bulgarian Question, Lord Salisbury said that for the Powers to embark on a war on account of Bulgaria would be a disgrace to Europe. He also deprecated the holding of a Conference of the Powers to discuss the questions.—In the House of Commons, Sir John Gorst, in reply to a question, said Government were still considering the advisability of extending the provisions of the Merchandize Marks Act to India.—Replying to a question, Colonel Stanhope, Secretary of State for War, said the new magazine rifle had been approved by military experts, and it had now been issued for a final trial before ordering it to be supplied to the army. —Sir James Fergusson, being asked a question regarding the relations between Nubar Pasha and Sir Evelyn Baring, said that there had been lately a certain difference of opinion between the Minister and the British Plenipotentiary regarding certain details of Government, but not generally regarding British interference in Egyptian affairs, which is limited as far as possible.—Sir Charles Bernard has left England to assume his duties as Commissioner of Mysore.—Mr. Chamberlain has been offered the Grand Cross of the Order of the Bath, and will probably be made a Baronet.—A Russian *communiqué* upon the situation in Bulgaria rejects the idea of the restoration of the legal status in the Principality by the use of force. There will be no withdrawal of troops so long as there is no reduction in the European armaments.—The exchange value of the Russian rouble touched yesterday in Berlin the lowest point ever reached in time of peace.—The Hon'ble W. H. Fitzwilliam, Liberal Unionist, has been elected for Doncaster by 5,600 votes against 5,400 votes polled by his opponent, Mr. Jabrez Spencer Balfour, Separatist.—The seat was rendered vacant by the resignation of Mr. W. Shirley, Home Ruler.—Major-General Sir George White, K.C.B., V.C., will take up the appointment as Brigadier at Aldershot on his return from Burmah.

Sophia, 24th: The Government of Bulgaria has declared that they will maintain the present rule at all risks.

Cairo, 25th: Information has been received here that the Negus, accompanied by his whole army, has reached Godofelasi, a place south of Asmara, and that Ras Alula has gone to meet him with the force under his command.

San Remo, 25th: At the instance of the German physicians in attendance on his Royal Highness, a German specialist, Professor Kussmaul, has been summoned to San Remo. —The daily bulletins regarding the state of the Crown Prince's health continue to be favourable.

London, 25th: Priority for the discussion of the new rules of Procedure in the House of Commons has been voted.—The first rule that the House shall sit at 3 p. m., and adjourn at 1 a. m., at the latest, was adopted, and comes into operation immediately.

Constantinople, 26th: M. Nelidoff, the Russian Ambassador here, has formally invited the Porte to declare to the Bulgarians that the Treaty of Berlin, has been violated by the illegality of Prince Ferdinand's rule in Bulgaria. —Baron de Radowitz, the German Ambassador, and Count de Montebello, the French Ambassador, have endorsed the action of their Russian colleague.

San Remo, 26th: Professor Kussmaul arrived here to-day and immediately proceeded to Villa Zirio, where he held a medical examination of the Crown Prince's throat. It is understood that the specialist views the case of his Royal Highness in an adverse light.—Professor Kussmaul returns to-morrow.

London, 26th: Mr. J. C. Flynn, Member for North Cork, has been sentenced to three weeks, imprisonment for inciting to conspiracy.—England and France are exchanging views regarding the amendments to the Suez Canal Convention proposed by the Porte.—England objects to giving Turkey the power to take measures for the protection of her territory in the Red Sea.

Cairo, 26th: News has reached here from Wady Halfa, stating that a military post north of that place was attacked by a body of natives, who succeeded in kidnapping a British lieutenant and two men.

London, 27th: The House of Commons has authorized the raising of 10½ millions for the purchase of the Oudh and Rohilkund Railway, and has also sanctioned the raising of 10 millions for the construction, extension, and equipment of Railways in India through the agency of the various Companies.—Sir Charles E. Bernard, K. C S. I. who was recently appointed Resident at Mysore, has finally decided not to return to India, and has accepted instead the office of Secretary to the India Office for Revenue, Statistics, and Commerce, in succession to Mr. W. G. Pedder, C.S.I., who has resigned.

Constantinople, 27th: It is not expected that the Porte will at once comply with Russia's request conveyed through M. Nelidoff, but will probably temporize, while the Ambassadors of the other Powers will remain quietly aloof.

Paris, 28th: A complete rupture has occurred in the negotiations regarding a commercial

treaty between France and Italy on the question of the tariff.

Cairo, 28th: An engagement between the troops of the Negus and the Italian army in Abyssinia is imminent. King John is rapidly advancing towards Asmara.—The Negus has issued a proclamation addressed to all his subjects calling on them to help him extirpate the Italians, and fighting between the two armies is expected to take place very soon.

London, 28th: Lord Cross announced last night that, unless Lord Dufferin telegraphs that he has any objections, he will lay the report of the Public Service Commission before the House on an early day this week, and he took the opportunity afforded by this statement to thank the members of the Commission for the great trouble they had taken in the discharge of their onerous duties. Replying to a question in the House of Commons, Sir John Gorst explained that the Loan Bill was introduced merely to enable the Government to borrow and lend money to the Railway Companies when such a course would be cheaper than giving a guarantee.—Captain Yate and Major Peacock have arrived in London, having completed the demarcation of the Russo-Afghan boundary.—The Royal Family has received a telegram to-day from San Remo intimating that all hope has now been abandoned that a fatal issue to the illness of the Crown Prince can be avoided.

Berlin, 28th: The Emperor William has sent orders to the German Doctors that they are not to leave San Remo on any account.

Vienna, 29th: Austria and Hungary are carrying on negotiations for increasing the army on the expiration of the present Army Law.

London, 29th: In the House of Commons last night the new rules regulating the application of the closure and several other principal rules of procedure were adopted without amendment.—England, replying to Russia regarding the action proposed to be taken in connection with Bulgaria, states she is unable to advise the Sultan to follow the course suggested before satisfactory proposals for the future rule of Bulgaria have been formulated.

Berlin, 29th: Prince Wilhelm is travelling to San Remo to be with his father.

London, March 1st: Mr. Charles Darling, Q.C., Conservative, has been elected for Deptford, defeating Mr. Wilfred Blunt by 275 votes.—Mr. Darling takes the seat rendered vacant by the resignation of Mr. W. J. Evelyn.—Rumours are current that a conference of the Powers will be called to discuss the Bulgarian Question.—The Army Estimates were presented to the House to-day amounting to £16,700,000.—Colonel Stanhope has issued a memorandum in connection therewith in which he dilates on the advantages attending the reorganization of the War Office.—Everything is now in perfect state of preparedness for sudden mobilisation.—He believes the new Magazine Rifle is superior to any weapon in the hands of their nations.—He also proposes to expend a further sum of three millions on the defences of our ports both at home and abroad, the cost to be spread over a period of two or three years.—All coaling stations are to be supplied with artillery for their protection during the course of the year.

Paris, 1st: M. Wilson has been sentenced to two years' imprisonment, a fine of three thousand francs, and five years' deprivation of his civil rights.

Rome, 1st: Italy has made fresh proposals for a Commercial Treaty between France and herself.

—THE deriving of vast sums for the revenue from the bitter sufferings and pauperism of the people is a terrible offence.—*Canon Wilberforce.*

Mother Seigel's OPERATING PILLS,

FOR CONSTIPATION, SLUGGISH LIVER, &c.

UNLIKE many kinds of Cathartic medicines, do not make you feel worse before you feel better. Their operation is gentle, but thorough, and unattended with disagreeable effects, such as nausea, griping pains, &c.

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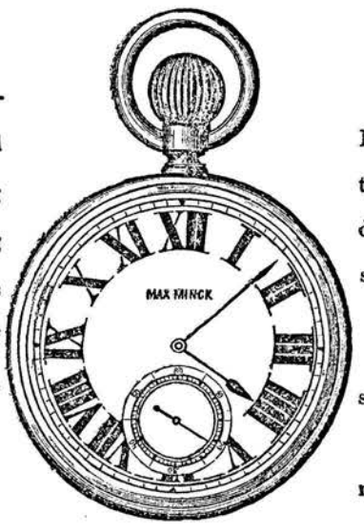

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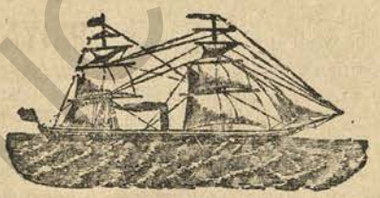

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(Scientific)—A first lesson in Botany; Stalagmites and Stalactities; Fermentation. (Biographical)—H. M. Stanley; (Religious)—Christ in the Temple, God's Word; Man's strength and weakness; Natural Religion. (Descriptive)—Melbourne in 1840 and 1887. (Temperance)—Alcohol and Insanity. (Missionary)—The Moravians. (Miscellaneous)—Finishing touches; Home after work; Four great empires; the usual directory of Missionary, Benevolent and Christian Educational Societies, Government Offices, Postal and Telegraph Guides, &c., &c., &c.

Those yet unacquainted with the Almanack may know something of its character, and the hearty way in which it has hitherto been received, from the following

OPINIONS OF THE PRESS.

THE *Bombay Christian Almanack*. 1888. A very good picture of the Bombay Tract and Book Society's Depository greets us on the cover. It is enriched with many handsome pictures, such as Thunder Peak, Home after work, Cataract on the Congo, Finishing Touches, Christ in the Temple, &c. &c. There is a fine likeness of Stanley. There are some well selected religious articles, and some interesting scientific articles. There is a paper on Alcohol as affecting the brain, and one on the four great empires, and one on Education in India. Special pains have been taken with the statement of Missionary work in the presidency, and an attempt has been made to tabulate their returns As this is a new departure some errors may have crept in. On the whole this will be a valuable presentation of Christian work in this Presidency. Much information, such as one wishes to have at hand, through the year, is here supplied. We congratulate the Secretary of the Society, the Caxton Press and all concerned, upon the felicitous combination of the ornamental and useful. —*Bombay Guardian.*

THE *Bombay Christian Almanack* for 1888, is a compilation worthy of imitation in all parts of the Globe. The attempt in the present issue to tabulate the work of the Missionary Societies is in the right direction. Possibly it would enhance the value of next year's issue if a second table were given for the whole Continent.—*The Methodist Record.*

AMONGST the most acceptable gifts received at this time, outside of the expansive region of creature-comforts, must be reckoned sheet almanacks and calendars in book-form. * * * The Bombay Christian Almanack, published by the Bombay Tract and Book Society, holds its own in public estimation, and the modest pirce (eight annas) at which it may be had brings it well within the reach of all who are likely to be interested in its contents. * * * —*Deccan Herald.*

1887.—The Tract and Book Society have issued their *Bombay Christian Almanack* for 1887. It is admirably got up in regard to Paper, printing and Illustrations, and the Literary matter is interesting and useful.—*Bombay Gazette*

1887.—We have received from the Bombay Tract and Book Society a copy of the *Bombay Christian Almanack* for the present year. The work contains a great deal of useful and interesting information, with reference, not only to missionary and other Religious organisations, but to secular affairs, and we have no doubt that it will be highly appreciated by the Public. A feature of the work is illustrations of sacred scenes. * * * There are also engravings of other kinds, such as a portrait of Lord Dufferin, a representation of the Great Mosque at Mecca, and the Aurora Borealis. The Almanack is well got up, and so far as we can judge from a cursory inspection, carefully revised.—*Times of India.*

1885.—The Bombay Tract Society publishes an interesting and beautiful Almanack, "*The Bombay Christian Almanack*" (As. 8) It is well printed and gives the usual and necessary information. It contains several full-page engravings and smaller illustrations, besides pleasantly written articles and extracts.—*Christian College Magazine, Madras.*

1884.—*The Bombay Christian Almanack.* We have been favoured with a copy of this excellent annual. It is most tastily and well gotten up by the Bombay Book and Tract Society, and sold at 8 annas. It is full of such information as people should have concerning the Bombay Presidency, and telegraphic tables.—*Indian Methodist Watchman.*

1883.—We have just received the *Bombay Christian Almanack* published by the Bombay Tract Society, an indispensable guide to the names of the Missionaries and principal helpers of the different Mission, as well as to the many benevolent institutions and agencies in India. It is finely illustrated and contains a great variety of information.—*Bombay Guardian.*

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